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resent this disability, but nevertheless they recognize the value of realizing their own limitations and continue to conform to the traditional norms of behaviour.

The people of Telangana and Andhra-desa belong to the great family of Dravidian-speaking people who developed a great civilization in the south and have materially contributed to the final make-up of Indian civilization as we know it to-day. Racially they represent a mixture of several elements. In physical types also the people of Shamirpet show great variation. Most of the Muslim inhabitants of Shamirpet are the descendants of local converts and do not therefore greatly differ in physical characteristics from the local Hindu inhabitants, but the few immigrants whose arrival dates from recent times present a marked contrast with their more delicate features and fairer skin colour.

In point of dress and ornament the Hindus and Muslims differ widely. Muslim men and boys wear loose trousers of thin white cloth called *pyjama*, and a vest or a shirt. Out of doors they put on the more conventional long coat buttoned up to the neck known as *sherwani*. They invariably wear a red fez cap or a black cap made of sheepskin. Muslim girls wear a tight *pyjama* and a long, loose tunic which often touches the knees. Round the shoulders and thrown round the back they wear a thin white or coloured scarf known as *dupatta* or *odhni*. On festive occasions these clothes are very colourful. Married Muslim women usually wear a blouse or bodice, and a *sari*—a wide piece of cloth, some five or six yards long, which is tied round the waist to form a skirt that nearly touches the ankles. It is tied in such a way that one end of the cloth is taken over the chest to one shoulder and then passed behind the neck to the other shoulder. Married Muslim women are obliged by the rules of their religion to observe *purdah*, i.e. veil themselves in the presence of all but their closest relations. Whenever they leave their houses they wear this veil known as *burkha*, a garment which falls from the crown of the head to the ground. The Hindu mode of dress is quite different, and varies greatly according to the financial status of the different families. Among the poorer classes, infants remain naked, but occasionally a few rags are tied round their waists; and in childhood they go about in these tattered rags. Boys wear a vest or shirt and a *dhoti*. Girls wear a skirt (*lahanga*) and a blouse. Among the poorer classes these clothes are almost always dirty, for within a few days of their

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Muslims

behalf of the entire village. The head and the forelimbs of the sacrificed animal are left in front of the shrine; the rest of it, along with the *bonam*, is carried home by each family, and when all the sacrifices are over the people return home and feast on the rice and meat. 796

Muslims also participate in this festival. They do not believe in any Hindu gods, but are as afraid of the village gods and goddesses as the Hindus. However, they do not participate in the worship; sacrifices on their behalf are made by the barber or the washerman.

Batkamma Festival. The first nine days of the month of Ashvina are observed as days of festivity with singing and dancing and the worship of Gauri by the Hindu women of the village. Women from the two highest castes, i.e. Brahmin and Komti, do not participate in the dancing, although on the last day they too go out for the final worship with the rest of the village women. Similarly, women from 'respectable' families refuse to join in the dance; and, being untouchables, Mala and Madiga women cannot join the clean-caste women in their dance. Thus the two highest and the two lowest castes keep away from the major part of these celebrations, and so also do the women from urbanized and respectable families. The mythological background of the festival is not clearly understood by anyone: all they know is that during this period Gauri, the wife of Shiva, was piqued by her husband, and that it is to please her that they dance. 796 562

For the first seven days women mostly dance in small groups in their respective living-quarters and lanes. On the last two days women from different quarters of the village form small parties of twelve to thirty and dance in front of all the important houses; for this they get small presents of grain or money. In the evening at about 4 p.m. they arrange various kinds of flowers into beautiful designs on their plates and proceed in a procession towards the tank. At this time Brahmin and Komti women also join them. Near the tank these plates containing flowers are placed on the ground in the centre and the women dance around them. In this dance the Brahmin and Komti women do not participate. When the dance is over the flowers are immersed in water. Then a small portion of a sweet dish prepared with gram and jaggery is also put in the water and the women return home. This is done 796

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tool for correct ordering of intra-family relations is emphasized. Mediation and reconciliation are regarded as the best methods of getting over family difficulties; timely partition of property and separation as the next best.

The people in the upper level not only believe in these ideals, but most of them consciously strive to achieve them in actual practice. A Brahmin will lose respect in the community if he gives up these noble ways and starts imitating the 'animal-like ways' of people on the lower levels. Prosperity of the Komti traders and money-lenders can be built up only when the whole family makes a concerted effort for it. A family of substantial agriculturists can further augment its land and improve its financial status by working hard as a team. This is equally applicable to both Hindu and Muslim agriculturists. People with urban contacts and education have also an urge to rise higher; and that necessitates solidarity, co-operation and understanding within the family. Great emphasis is laid here on correct behaviour towards different members of the family according to their age and kinship status. Disagreements must be expressed through permitted ways. Abuse and foul language should not be employed in referring to or addressing the elders. Any form of physical violence against them would be unthinkable and would cause great resentment in the other members of the family. Women on this level are generally kept confined to the home. Among the Muslims they observe strict *purdah*; among the Hindus for considerations of respectability it would be improper for them to go out to work. Thus they are largely confined to their houses. They have some ornamental value; nevertheless, in the entire social setting the comparative superiority of the male is latent. Family secrets on this level are always discussed in hushed tones, and all possible efforts are made to prevent them from leaking out. When husband and wife quarrel, the angry outburst must not be heard outside the home. If the husband beats the wife, her crying should not be loud enough to attract curious sympathizers into the house. The amours and intrigues of a member of the family, if they cannot be stopped, should at least be kept secret, and efforts should be made to prevent them from developing into open scandals. Mediation or arbitration by family elders is often effective for settling disputes within these families. If the misunderstandings and consequent difficulties seem to be beyond repair, property is gracefully

829 partitioned, and separation granted to the members who want to
565 secede from the family. This is sought to be done in an orderly
593 way, and every possible effort is made to ensure that the differences within the family do not become the subject of local gossip.

When we consider the actual behaviour of the people on the intermediate level, we find that many of these ideals are very considerably diluted. The value of solidarity is understood, but the willingness to make concessions and personal sacrifices for the sake of the family is not sufficiently strong to make it really effective. Age is generally respected, but in angry outbursts abuse
[201] may be showered on parents and uncles. Unable to control his temper one may even spit at them, or throw dust at them (symbolizing their burial, and thus indirectly wishing their death), or strike them. It would probably be necessary to express some sort of an apology for this unbecoming behaviour later, but the unrepentant individual can repeat it when he is provoked again. This type of behaviour is confined to a few individuals, and is socially criticized but none the less tolerated. Here too the superiority of the male is insisted upon, but the woman also works and is not tied down to many of the shackles of respectability. She does not lose face if she is beaten by her husband semi-publicly; occasionally she hits him back. She expresses her anger or suffering by running back to her parental home. In many cases some effort is made to conceal family secrets, but when passions rise, a father and son, or two brothers, but more often a mother-in-law and daughter-in-law, will openly quarrel in the courtyard or the village lanes, and in the course of the hearty exchange of abuse these secrets may be broadcast by them at the top of their voices. Family differences are discussed privately and occasionally in public as well, but even when property is divided and separation is completed, mutual bickerings and exchange of harsh words continue for several months in most cases.

829 On the lower level the 'ideals' get diluted so much that it is
593 difficult to find any traces of them in actual practice. Division of
• 562 property and separation at this level are so frequent as to reduce
829 the conception of family solidarity to practically a meaningless ideal. On ritual occasions, respect is shown to people on account of their age or kinship status, but in everyday life one can ignore these considerations with impunity. Although theoretically the woman is inferior, at this level she enjoys much more freedom. She

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can work for wages and has considerable freedom of movement. Sexual lapses on her part are more liberally viewed. If the husband beats her, she too can beat him. If the abuses of her husband are loud, hers can be louder still. She can leave her husband and take another with comparative ease, and without any social stigma. This would permanently lower the status of persons on the upper level, and would be commented upon very adversely in the intermediate class. The family secrets are announced to the outside world by the members of the family itself in their open-air quarrels. Compromises are often made through mediation and arbitration, but may be disregarded with comparative ease after a few days.

It is probably needless to say that the above three levels are not fixed, nor are they exclusive. Modern education and other modern means of communication—especially the cinema—often infuse a spirit of romantic individualism into the youth of the upper level, who, rather than working for family solidarity, often disintegrate it. Education, urban contacts, 'disgust with rustic ways', and desire for greater respectability according to accepted social standards in some cases set in motion efforts at vertical movement in families on the lower levels.

2. INTER-PERSONAL RELATIONS WITHIN THE FAMILY

HUSBAND AND WIFE

According to the traditional norms of the society a husband is expected to be an authoritarian figure whose will should always dominate the domestic scene. As the head of the household he should demand respect and obedience from his wife and children. The wife should regard him as her 'master' and should 'serve him faithfully'. It is the husband's responsibility to provide adequately for the support and maintenance of 'his dependants' and the wife's duty is to 'run the household frugally and efficiently'. In an ideal home 'all major decisions are taken by the husband in consultation with his wife and grown-up children', but the final say in all matters connected with the family is always with the husband. The husband should 'watch the activities and ways of his wife' as well as 'take care of the proper upbringing of his children'. The wife should 'serve her husband with loyalty and devotion'. The husband is 'superior'; the wife is his 'subordinate'. As a mark of the recognition of his superiority, the wife shows respect to her

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593 husband by touching his feet. She washes the husband's clothes,
562 and eats the leavings in his plate. The husband cannot do likewise. When the wife errs, the husband reprimands her, and can abuse and beat her. However, a good wife is not expected to answer him back. Even when the husband is wrong she is supposed to bear her lot meekly and submissively. This cultural pattern is reflected in the lament of the wife over her husband's demise, when she wails, 'Where is my lord? Where is my master? Now who will support me? The shield that protected me is gone; now I am helpless.'

This, then, is the 'ideal'. Almost everyone in the village would verbalize the expected husband-wife relationship in similar words. But the reality appears to be very different; and a close study of the actual family records would reveal that these ideals are more or less a social fiction. The husband is, without doubt, superior, and has, in most families, the upper hand; but practically nowhere do we find him a completely dominant, authoritarian and patriarchal figure. Moreover, the quality of inter-personal relations between husband and wife change as they leave one stage of life and enter another.

585 It has been pointed out earlier that married life is started by a
593 couple under the parental roof. During this stage, at least for the first few months, they are not supposed to show any special con-
[591] cern for each other. The man continues to work under the direction of his father or elder brother; the woman carries out the instructions of her mother-in-law. There is hardly any opportunity for them to meet and talk during the day, and when they do meet under the cover of darkness, possibly in a separate room, the proximity of the parents' room does not allow them the liberty of engaging in audible love-play or even of talking freely. Of necessity they have to speak in whispers. The cultural pattern demands that the wife must resist the initial advances of her husband for several nights. She often feigns complete ignorance regarding sexual matters and displays horror and disgust when the husband approaches her. After two or three weeks the wife becomes more co-operative. Now sex dominates their life for the several months that follow. There is casual conversation between the two, but in
593 these first months household affairs are invariably not discussed
606 by them. The husband generally speaks to her about the village affairs and his kinsfolk. He also tells her his experiences of the city.

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the parents often say when they want to persuade one of their older children to yield to an apparently 'unreasonable demand' of the younger. When there is a quarrel between the siblings, it is invariably the elder who is admonished. 'One can understand a young child being unreasonable, but being older you should know better', the parents would say. Younger children very often complain to the parents about the older siblings; the latter prefer to deal with them personally when the parents are away. However, if the parents are too partial to their pet child, the others conspire to put him in disfavour. Spying by the younger children, when it is discovered, is punished by the older siblings. They may boycott them, refuse to speak to them, may not allow them to partake of their share of good things to eat, and may tease them in various ingenious ways. They often have a silly nickname for such a child, or they may keep on referring to some oddity in him, and thus tease and cause offence to him constantly. When they are six or seven, brothers and sisters form different groups. Aware of the pattern of male dominance, the brothers begin to regard themselves as superior to the sisters. They dislike doing anything which is regarded as 'feminine work', and if compelled to do so do not fail to express their extreme distaste. They would prefer to do it only if unobserved by their playmates, for if one of them were to notice it the 'news' would soon spread and the other boys would have funny ditties and remarks ready when next they met him. At this stage they begin to assert their superiority over their sisters. The latter must not join them in boy's games. When they are discovered engaging in anything that is regarded as particularly masculine, they are told, 'Now go and mind the pots; there is plenty to do at home.' Family histories recorded for the purpose of this study do not reveal any permanent tender emotional ties between brothers and sisters. It has already been pointed out that a few years after her marriage a girl returns more or less as a stranger to her parental home. On the *other* hand, there is considerable attachment between the sisters before they are married, but in their case also it gradually wears off after marriage.

The brothers either continue to live in the same house, or, if they separate, they live in the same village. Migrations are comparatively few, and even when one of the brothers moves away he continues to maintain contact with the families of his brothers

WEB OF FAMILY TIES

602 However, in dealing with such relatives who are outside the family circle, one must observe the prescribed etiquette. They must be invited on all ceremonial occasions, and when they arrive they must be 'received well'. At the ceremony itself they should be given a place of honour befitting their age and relationship status. The relationship entitles them to hospitality, and according to the 'resources and capacity' of the family they should be well looked after when they are staying as guests. It is customary to cook special dishes in honour of such guests, and the choicest share of what is prepared is invariably given to them. Due attention should be given to their comforts for the entire period of their stay as guests in the house.

582 Among Muslims, besides cross-cousin marriage, marriage
605 between parallel cousins is permitted and indeed encouraged. As a consequence of this the pattern of inter-personal relations between the children of two brothers is somewhat different from that described for the whole community. Cousins of opposite sexes spend their childhood together with each other playing and behaving as brother and sister. At the age of eight or nine an effort is made to segregate them, but this segregation is neither strict nor complete, and they continue to meet, and if they like they can
● [562] find opportunities to talk with each other. But when formal negotiations for marriage are opened, it is expected that the girl will start observing *purdah* and start veiling herself. From this time onwards the cousins should not have any direct contact. If the cousins are not to be married, they can continue as before. The correct mode of behaviour for them would be to regard each other as brother and sister.

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888 Age is still another important factor of status differentiation.
554 As a general rule the aged and elderly people should be respected: they have 'the authority of grey hair' and wide experience of the vicissitudes of life. The younger members must consult the elders of the extended family in all important matters, and should give due regard to their suggestions and advice. Even where the obligations which emerge from kinship ties do not dictate this respectful behaviour, it is considered polite for young people to show regard to the elders. Intimate social relations, even outside one's family and caste, find expression in the adoption of kinship terminology and one must address the people of another family as 'grandfather', 'uncle' or 'brother' according to their respective ages. Deliberate disregard or disrespect to village elders is adversely commented upon in the society.

555 Finally, distinctive personality traits and possession of uncommon or difficult skills also adds to the prestige of an individual and consequently alters his status in society. Ability to talk persuasively and impressively is regarded as a definite asset. An individual's success or failure in inter-personal relations, as well as his advancement in society in general, would depend to a considerable extent on this factor. Sense of humour is an allied personality trait which is greatly admired. One who can make others laugh is regarded as highly desirable company. Special knowledge and skills contribute substantially towards enhancing an individual's prestige. Two persons belonging to the Sale caste have risen in social esteem because of their local reputation as village doctors practising the indigenous system of medicine, although the traditional status of their caste is not very high. C. R., an untouchable Madiga, enjoys some social prestige because he composes songs in the folk style. B., a barber, too has a similar reputation for being a local composer.

554 Four other factors should also be taken into account at this
562 stage. They are sex, education, urban contacts and political affiliations. Of these, considerations regarding the first are ingrained in the social pattern; the other three have a comparatively recent origin. In general man is regarded as superior to woman. In the internal organization of the village all offices are held by men, and with the exception of a few families which have no adult male members, it is a man who is regarded as the head of the family. However, the status of a woman is governed largely by the

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other factors, particularly her caste, landownership and wealth, age, distinctive personality traits, and relationship to persons holding a government or village office. But within the same caste, income-group and age-group, the position of a woman will definitely be inferior to that of a man.

Education is now regarded as important, because it provides 'the key to' the understanding of the 'wide world' and equips one better to assert one's rights and claim one's due from officials and the cunning townspeople. It is easier for educated people to get government jobs. It is generally believed that they can contact and influence government officers much better than their illiterate counterparts in the village. However, most of the 'educated' people in the village had just four years of schooling in village schools. No one has so far had any higher education. At the time of our investigations four boys from the village were studying in secondary schools in the city, and they are the first people in the village to learn the English language. Economic benefits and gain in social prestige derived through modern education have made it a mark of respectability, and it is expected that in the near future a larger number of village boys will attend secondary schools in Secundrabad and Hyderabad.

Although there is considerable prejudice and scepticism among the village people regarding city ways and other urban traits of culture, in general it may be said that the village-folk acknowledge the importance and superiority of the townspeople. Those who have urban contacts seek to distinguish themselves from the ordinary village folk in their dress, manner of speech, food and recreations. Imitation of urban ways in the last decade and a half has come to be recognized as a distinguishing feature of respectable elements of the village population.

Introduction of democratic government in Hyderabad after the Police Action, has brought about a sudden burst of activity by a multitude of political parties in the rural areas of the State. Politics and elections appear to the people to be a sort of game, and they have not yet realized their deeper and wider implications. Affiliation with political parties provides an outlet to those who are ambitious and seek recognition of their importance.

Social status conferred on an individual by the caste system must be classified as 'ascribed status'. It is still a vital factor of status differentiation in the community, but the other factors leave

LEVELS OF LIVING

883 [585] themselves to work. The major responsibility rests on the adults and the middle-aged people, and here the social status of the persons concerned will determine the type of work to be done by them.

461 566 This brings us to social status as a determinant in the division of work in the community. The rich and influential people will not do anything which is regarded as humble or is otherwise classed as menial work. The men on this level generally 'plan and supervise', but the hard manual labour is done by hired labourers. They go to their fields, but only stand in a corner and instruct the servants. They will never be seen taking their plough and the bullocks to the field, or even participating in ploughing or sowing. The popular conception regarding women at this level is 'they sit in their homes loaded with gold and silver, whiling away their time chewing betel leaves and areca nuts.' However, even in these homes, women are never idle, for they have to do the cooking and look after the children. But considerations of respectability prevent them from doing several things which their counterparts in the lower strata of society regard as their normal day-to-day work. They can never be seen going to their fields, carrying headloads, drawing water from public wells, or washing clothes in public places. In fact they do not have to do any work outside their homes and are not expected to earn for the upkeep of the family. The rich Muslim women observe *purdah*, i.e. they never go out of their house without a veil, and considerations of respectability demand that their sphere of activity should strictly be confined to their houses. The situation is materially different in the case of the 'well-to-do' families, but no generalizations can be made regarding this level as a unit, as the social ideals and standards of different castes differ very widely. In general, however, it may be said that the Brahmin and the Komti, being higher castes and respected people in the village, more or less follow the ideals of the rich and refrain from doing heavy manual labour as well as from all other work traditionally regarded as inferior. This is true also of the Muslims on this level who, because of their urban conceptions of middle-class respectability, think it below their dignity to do any inferior work publicly. The women from the above three groups seek to emulate the examples of the women in rich families. But in the other well-to-do families belonging to the agricultural and occupational castes notions of respectability

[562]

1 [NOT WORKING. --ANALYST]

A. Structure: (Table No. 18)

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Number of Members in the Panchayats: According to the Madras Local Boards Act of 1930, the minimum and maximum number of members for Panchayats were 8 and 16, but, these numbers were not based on any proportion to population. There was no uniformity of procedure in each grade or among the several grades in any district. The number varied from Panchayat to Panchayat of the same type in every district, as well as in the Panchayats of the several districts. Among the first grade Panchayats, while Tuni in East Godavari with a population of 13,053 had 16, Guntakal in Anantpur with its population of 36,000 had the same number; in West Godavari, Panchayats like Bhimavaram and Narsapur with 32,000 and 30,000 population respectively had only 12 and 14 members respectively. Similarly among the second grade Panchayats, there was a difference in the number of members in the Panchayats of the same district as for instance. Ramachandrapuram and Mandapeta which had 14 and 16 members respectively with their local populations of 12,868 and 13,010 in each. The same disparity in number of members which bore no proportion to the local population of the Panchayats was revealed to be the universal feature of all third grade and minor Panchayats too.

Reserved Seats: Reserved seats had been provided in all the four types of Panchayats, for depressed classes, Muslims and Christians, but, all the three seats were not compulsorily reserved in every Panchayat. The number varied from Panchayat to Panchayat according to the proportion of that particular community in the local population. For instance while Tuni in the 1st grade, had reserved seats for depressed class communities and Christians, there was no reserve seat for Muslims; while in West Godavari, Bhimavaram had reserved seats for Christians and Muslims; Narsapur had reserved seats for all the three Communities. Similarly in the 2nd grade, 3rd grade and minor Panchayats, the practice varied from Panchayat to Panchayat.

Ex-officio Members: It was absent in the Panchayats in the Madras Presidency. Though this had been incorporated in the Panchayat Bill of 1941, it had been dropped from the Madras Panchayat Act of 1946, which did not come into force at the time of this inquiry.

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562

Women Members: There were no women members in the Madras Panchayats. There was no provision for reservation of seats

623 for them as in the Bombay Village Panchayat Act. As such, few
562 women came forward to contest in the Panchayat elections.

666 **Method of Election** : Method of election was by ballot in all the major Panchayats. Even in minor Panchayats, the elections were revealed to be by ballot as in Kapileswarapuram, Kothapeta, Avidi and by show of hands in Panchayats like Bodasakurru, Yeditha and Alamuru in East Godavari. But, in the majority of minor Panchayats, election was only by show of hands.

623 **Wards and Hamlets** : Representation of members by the several wards in the Panchayat and inclusion of several neighbouring hamlets in the Panchayat jurisdiction were revealed to be the universal features in all the Panchayats surveyed, irrespective of the grade to which they belonged. This revealed, the existence of a fair representative system of Panchayat membership from the several wards and hamlets.

567 **Caste Composition of the Panchayats** : It was revealed to be predominantly Non-Brahmins, in every district and in every grade.

Casual Vacant Seats : Casual vacancies arising in the major or minor Panchayats were generally intimated to the District Panchayat Officer, who on receipt of information went to conduct fresh elections for the seats. But, during the course of the survey some instances came to light, where such intimations were not duly given to the District Panchayat Officer and where consequetly no fresh elections were held.

One Village-One Panchayat : This was the basis which was usually followed, but, there were also instances where joint Panchayats were found to be working well as in East Godavari and Kistna.

Supersession versus Nomination of Panchayat : Election versus nomination of the members of the Panchayats was a controversy that held the ground for a very long time in the discussions of the reform of Local Self-Government in Madras. Even in the Madras Panchayats Bill of 1941, it was contended that a nominated Panchayat was better than an elected one to eliminate friction, where there were contending parties in a village. The period of such bodies to be in power was from 1 to 3 years. This was a time when the Panchayat had to be dissolved for mal-administration and when a special officer had to be appointed for the purpose of carrying on the administration of the village. In practice, Panchayats when they proved unworkable were only superseded. They were not run by nominated members.

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361 489 station is Kalikiri, at a distance of 10 miles. The nearest commercial centres are Kandur and Kalikiri, where grain, tamarind and jaggery are sold in large quantities.

465 [804] *Economic condition.*—The customary rates of wages are—in money—men 3 annas per day; women 2 annas per day; in kind—three measures of paddy or ragi per day and a small quantity of food in the afternoon. The measure is half a Madras measure.*

Or a man may be given two annas and a meal.

435 Current prices—

Rice	...	...	...	8 local measures for a rupee	
Ragi	...	...	...	10	" "
Sazzulu	...	...	...	10	" "
Cholam	...	...	...	9	" "
Tamarind		...	...	As. 2–6 per viss.*	
Jaggery	...	...	...	As. 6	"
Chillies	...	...	...	As. 8	"

426 The village debt is estimated at Rs. 2,000.

There have been no good rains for the past three or four years and consequently there have been successive failures of crops. The ryot has therefore been obliged to borrow money for buying bulls, and grain, and to enable him to pay his rent. For these reasons there is much indebtedness in the village.†

There are only two families who have liberated themselves to a small extent from debt once incurred.

[452] There is no Co-operative Credit Society.

435 Wet lands sell at Rs. 400 to Rs. 1,000 per acre, dry lands at Rs. 40 to Rs. 60. It is only recently that the prices have gone up. Formerly they were selling at a lower rate, the maximum rate being about Rs. 500 per acre. The rise in price is due to the fact that there are more ryots than land and demand is unsatisfied.

796 *Expenditure on religious festivals.*—At one annual festival, called Paleti Gangamma Jathara, about Rs. 60 or Rs. 70 are spent. Nothing has been spent on new temples in recent years and no advantage is taken of the Agricultural Loans Act.

164 [759] [743] *Sanitary condition.*—Neither malaria, cholera, plague nor small-pox are prevalent. For ordinary ailments people get themselves treated by two native doctors in Kandur, two others in Somala at a distance of 4 miles and one other there in the village itself. For more serious diseases people have recourse to the hospitals at Sodam at a distance of 12 miles, or at Vayalpad or Piler, at distances of about 20 miles.

● 562 Though there are two Muhammadan families they do not observe purdah.

364 Night-soil is not allowed to accumulate in the village, but the sullage water is allowed to sink into the ground in every house. In some houses there are cesspools where this collects, and pollutes the air around.

312 For drinking purposes water is got out of a well about half a furlong from the end of the village nearest to it. For other domestic purposes, only two houses, one Brahman and one Kapu, have wells in their backyards. All the others get water from the well above mentioned for all purposes. The water in the two wells mentioned is brackish.

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* It follows that one local measure of paddy weighs about 1½ lb.; of rice, ragi, sazzulu or cholam about 1¼ lb. A viss in Madras is a little over 3 lb.—Ed.

† In 1917 there were good rains—vide under Gownipalle, Festivals.

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426 Money is lent at about 9½ per cent interest per annum. The registered capital is a little over a thousand rupees. There are forty-six members. There is a Secretary, a President, and a Treasurer, all honorary posts.

435 Dry land sells at from Rs. 100 to Rs. 150 per acre; wet land from Rs. 400 to Rs. 800. There has been a rise in prices owing to the increased demands for land and insufficient supply.

426 Under the Mysore Agricultural Loans Act loans nearly to the extent of Rs. 1,200 have been taken up at 4 per cent interest per annum from the Mysore Government.

796 *Festivals.*—A great festival is held at irregular intervals in honour of the goddess Gangamma, the tutelary goddess of the village and its fields and crops. There was a celebration in 1911, and another, prompted by a succession of bad seasons, in 1917. This last was celebrated from the 22nd to the 29th of April. The inhabitants of sixteen villages took part, every family making some contribution, and some 10,000 people congregated in Gowni-palli. An image of the goddess is made of rice-flour, copying the silver image in Punganur. It shows only the neck and head, [782] wearing a lofty head-dress. Before this image some 2,000 victims are sacrificed. The first sacrifice is that of a male buffalo; this takes place at midnight, and is followed by that of two or three goats. In the following morning 21 buffaloes are sacrificed. Throughout the festival there is great rejoicing and weird dancing at night, with *kolattam*, short sticks held in the hands and beaten together. Finally the goddess is carried in procession, with drums and cymbals, to the water and thrown in, and there she dissolves. This year there have been good crops and all the tanks are full. [782] The animals sacrificed, in addition to male buffaloes and goats, are rams and cocks. The Brahmans take no part in this festival. The village officers make money out of it, the patel may get Rs. 30 or Rs. 40.

164 *Sanitary condition.*—Malaria is always prevalent. The water for drinking purposes is bad and the village is situated in a low marshy place. Two years ago the village suffered from cholera. There were about fifty deaths. It is free from plague. This year (1916) there was an attack of small-pox, with some deaths. In disease 759 people get themselves treated by native doctors. The nearest [743] hospital is at Srinivaspur, but no advantage is taken of it, as they regard it as most unsatisfactory.

352 All kinds of filth and dirt are allowed to accumulate in the courtyards of the houses. Cattle are housed there only and people sleep near these places. This is to a great extent minimized among the Brahmans.

582 No infant marriages are allowed in Mysore. The bride must be at least eight years old and the bridegroom sixteen years.

● [582] All Muhammadans observe purdah.

312 Water for drinking purposes is found in abundance. All the Brahmans drink water got out of wells in their backyards. Others drink out of a well about half a furlong from the village and out of the stream aforesaid. Almost all the water is fresh. But it has a tendency to bring on malaria.

871 *Education.*—There is one school, but the accommodation is insufficient. The classes, about seven in number, are held in two